149 cont. / [Traditional Culture]

616 It cannot be stated with Rattray-Hay's certainty, in his
535 passage cited above, that the old ceremonial division between
178 Xumonó and Sukirikionó still regulated strictly secular festivals such as the "bate-pau dance" or the "race of the little horses." We were able to ascertain in Cachoeirinha that for the composition of the "Harará-iti" and "Hononó-iti" groups the Xumonó and Sukirikionó distinctions were not respected. This means that, if these moieties functioned in the regulation of the Kohixoti-kipahé in Rattray-Hay's time and in Bananal, nowadays in Cachoeirinha, Ipegue, and Bananal itself (aldeas that still organize these dances with some regularity) the moieties no longer regulate either the playful or ceremonial activities.
[177] Today they are reduced to a mere tradition, which is under-
[162] standable in view of the fact that it would have been impossible for them to retain their original function /50/ (regulation of marriage) or even those that followed (ceremonial and playful), as the old social structure gradually broke down through the process of acculturation, which intensified with the rise of neo-Brazilian nuclei in the vicinities of the aldeas.

● 593 Still on the subject of social structure, other aspects are deserving of notice. The first refers to the emphasis laid by the tribe on the solidarity of the group of brothers and sisters, in accordance with the principle of the unity of the "sibling"
601 group, formulated by Radcliffe-Brown. (78) If we analyze

78. Cf. 1952:64-67.

the kinship terminology of the Terêna, for example, we find that the terms used for brothers (sisters)--whether Ego is male or female--are applicable to both parallel and cross cousins.
601 This would lead to the impossibility of marriage within the
582 "sibling" group, i.e., among consanguineal relatives in Ego's generation, which constitutes an additional marriage-regulation
[178] technique aside from the moieties and strata. This, incidentally, permits us to classify the Guaná-Terêna kinship system as

/40 cont./

602 1. (cont.)
601 mother's brother's son," and "my mother's
brother's daughter," nevoangé. -- In my
[114] work Tereno-Texte /Tereno Texts/ I shall
publish all the kinship terms of the Tereno.

602 father's father of the children tells their mother's brother that
604 he should /41/ bring back from hunting something for them that
[178] they especially desire. It was like that formerly and it is often
[593] that way still today. The father only provides the ordinary foods
for his children, but not particularly desired delicacies.
582 While the people always marry within the village and the
621 husband builds the house for his wife and she becomes the mistress
622 of the house, chief's children only marry among themselves or,
591 when that is impossible, at least distant relatives of chiefs (1), and

[602] 1. Kinship extends to the grandchildren of the
[601] male and female cousins, whom one also calls
amorí, "my grandchild."

thus they marry outside the village and it is not infrequent that
622 the husband moves to his father-in-law's place. Nalikí's mother s
602 father was chief of the village of Mureira even before the Paraguay
War. He was called Himuná. His successor was Nalikí's father,
who was called Ečviagatí. He was the oldest son of the chief of
Abacaxí. Usually the eldest son of the chief becomes his father's
successor, if he does not have father's brother's sons who are older
[591] (see below). Since however, all of Himuna's sons had died and
left no male descendants, since Himuná also had no brother's
sons or sister's sons, and since Ečviagatí's father was still very
vigorous, Ečviagatí, as husband of Himuná's oldest daughter,
moved to his father-in-law's and later became chief of Mureira
as his successor; he handed over the rule of Abacaxí to his
younger brother after his father's death.